

REMARKABLE

How He Won
Ecclesiastical
Honors

CAREER OF

Difficult Road
to
Political Favor

REED SMOOT

It would not be possible to chronicle the history of Utah during the past twenty years without many references to Reed Smoot. According to his biographer, he was, as a boy, one of the most talked about of the young men of Provo. As a man he is the most central character in the entire State. Now he is the man of the hour!

It is not a new story that The Tribune purposes telling today. Nearly every man, woman and child in Utah knows the biography of the apostle Senator. But the story, like all good stories, increases in interest as one grows more familiar with it.

The story of the life of Reed Smoot is not only of absorbing interest, but it is simply thrilling!

Reed Smoot has been a child of fortune. He was a favored child. His father—one of the first men of Utah—was able to recognize the peculiar hustling qualities of this particular son and advanced him in every possible manner. The elder Smoot was a man of great wealth, and influence in the Church of Jesus Christ of Latter-day Saints. When Reed was a child the father was the controlling force in several great businesses, among which was the Provo woolen mills.

Assistant Church Historian Andrew Jensen, in the "Latter-Day Saints Biographical Encyclopedia, Vol. I," from which many of the striking facts touching the life of Reed Smoot are taken, says that the younger Smoot began work in the woolen mills in the most casual capacity. He overheard a good brother say to his father one day that Reed would not prove a fixture in that establishment, the assumption being that he would not develop that enterprising spirit that had marked the life of the father. Reed was but eighteen years of age. He made a vow that he would some time be the manager of that business. It was the first of the young man's prophecies, so far as is recorded, and lo and behold! he was made the manager in eighteen months!

When it is remembered that his father was the directing force in that business and that he doted on his promising son, it is now believed to have been a sincere regret of the elder Mr. Smoot that the prophecy was not fulfilled in eighteen months instead of eighteen months.

Reed was not overly religious at this time, his biographer says. His swift development into a business man threatened to obscure his religious sky, and it was feared that Reed would never be a faithful follower to the Meek and Lowly. His success in a financial way was meteoric. While those about him were struggling for a livelihood Reed was growing pompous with the burden of worldly goods.

Here it was that someone attempted to forcibly turn the young man's thoughts from things terrestrial to things celestial.

He was called to go on a mission! This was in 1890. It was at the time he was merely getting his hand in as the great woolen manufacturer he afterwards became. The call threatened to interfere in the making of a great business career. Many regarded it as a mistake, and, after a conference between those in authority who had charge of the mission work of the church, according to Historian Jensen, the call was rescinded, as his services were needed as superintendent of the co-operative store.

Things ran smoothly for four years, when another call was made. This was in 1894. Reed Smoot had become one of the conspicuous figures in the town. He had become such a tower of strength in a commercial way that his advice was sought by all who purposed any important business venture.

To be withdrawn at such a time was unthinkable. It was therefore necessary that another conference be held and the special abilities of the young

merchant pointed out to the authorities. Here is how Historian Jensen has recorded it:

"His second call was in March, 1894, when he was again stopped from going abroad, and given by President John Taylor a five years' mission as manager of the Provo woolen mills."

Some may think such a missionary assignment singular, but the peculiar fitness of Reed Smoot was such that President Taylor quickly recognized it. If he thought the Provo Woolen Mills, which the elder Smoot owned, was the proper place for Reed Smoot to labor as a missionary, there was no one authorized to criticize it.

Thus it was that Reed Smoot was enabled to serve a second mission. It was a mission field that afforded an opportunity for the most pious devotion and self-sacrifice.

Through all those years of toil and financial perplexities the young Provo missionary labored with earnest business devotion. There was a marked building up of the business and an increased payroll each month.

The proceeds of this payroll justified the efforts of those who had induced President Taylor to assign the thrifty young man to this mission. Reed became even wealthier than the most prominent of his neighbors. For him and for the tithing office the woolen mills mission was a distinct success!

While serving in the missionary capacity Reed Smoot discovered a motto which his biographer announces was made his life's motto. It is: "My Duty First, My Pleasure Afterwards." This motto has had much to do with Reed Smoot's life.

Most men, when they become sufficiently entrenched behind a good bank account, have a longing to visit the scenes of the early struggles of the settlers of this country. They want to go abroad. Home Missionary Smoot had not only been faithful in keeping the assignment given him as manager of his father's business in his home town, but he had been able to lay aside a few dollars on which to recuperate the physical loss he had sustained because of his excessive missionary labors. His thoughts were Eastward.

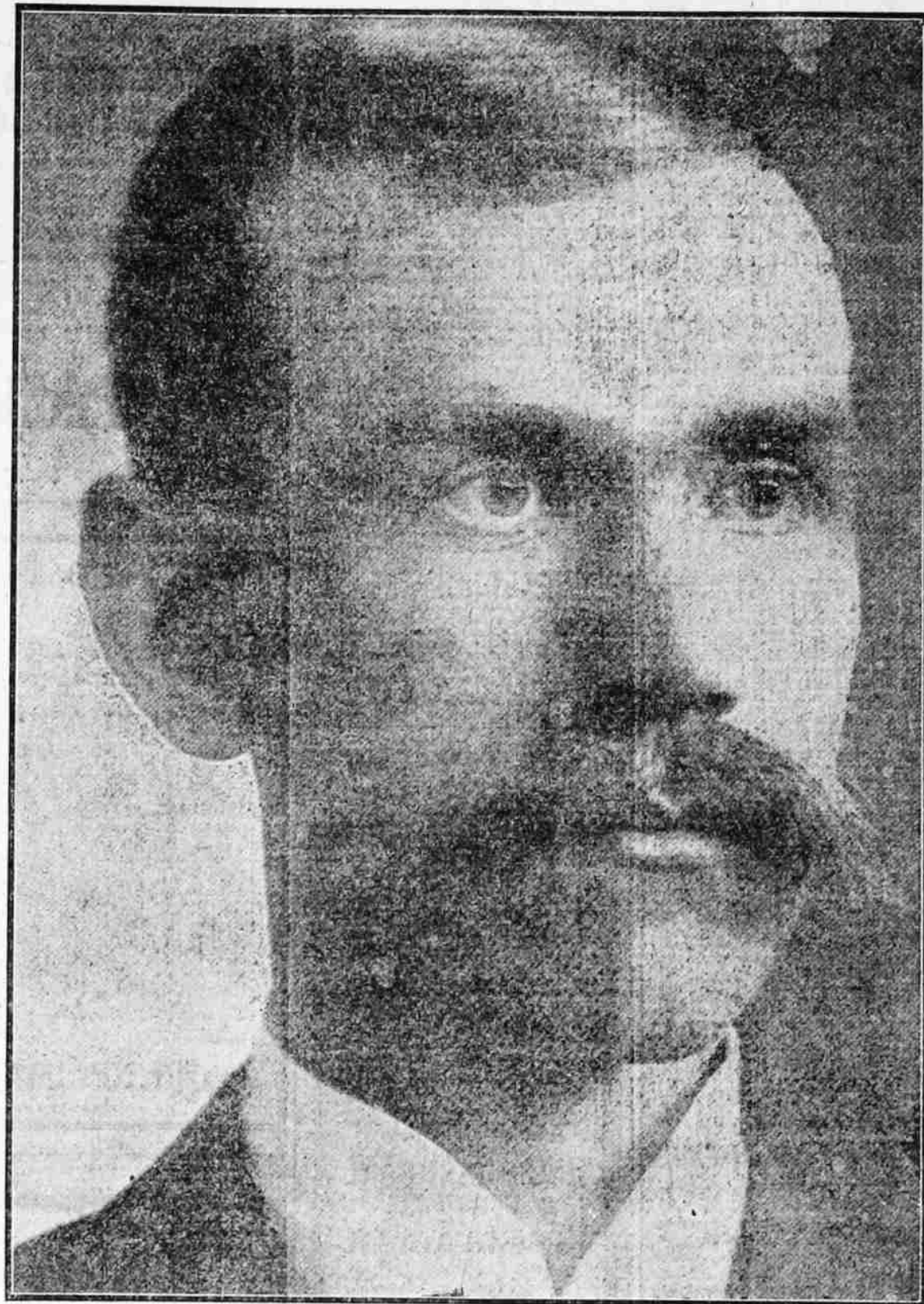
It is necessary to return to the "L. D. S. Biographical Encyclopedia" and draw therefrom additional data. Historian Jensen says that at the end of Reed's five-year missionary duties as manager of the Provo woolen mills he received the third call to go on a mission. This was in October, 1899. In little more than a month he was on his way to Liverpool. Speaking of this journey Historian Jensen says:

"Prior to going upon his mission he had not been very active in religious matters, but had thrown his whole soul into business and was fast becoming a man of means and of consequent financial influence in the community. In fact he was so prosperous and so intensely interested in money-making that it was feared and said by some that Reed Smoot and religion were drifting apart. How groundless these fears and assertions, and how unwarranted this prediction!"

The historian was right. There was not the least thing in the whole of Reed Smoot's life to justify the suspicion that he was other than one of the most faithful and obedient missionaries under the direction of the church. The insinuations of a lack of spirituality was certainly the thought of no friend of God's kingdom.

Wasn't Sam King and Dr. Talmage to tour the continent the following summer? Of course Reed would go on a mission to Europe.

According to Historian Jensen, Reed Smoot's spiritual labors while abroad consisted of his services as "bookkeeper and emigration agent in the Liverpool office," but that as a success from the



Senator Reed Smoot—"The Cause of It All."

sorrows of this assignment he was given permission to tour the continent with Dr. Talmage and Samuel A. King of Provo.

This was in the summer of 1891. A number of countries were visited, as other tourists visit them, and just as these excessively pious occupations were requiring of Reed a great personal sacrifice, he received a message from President Woodruff (September 19, 1891), to close his foreign mission and hasten home to see his father, who was then quite ill.

Reed reached home on October 1 after an absence from his friends and his business and his loved ones for a period of ten long months! The elder Mr. Smoot had prompt relief from his illness and lived to enjoy the companionship of his beloved son for almost five years thereafter.

The returned missionary was not idle for long. He resumed his duties as manager of the Provo woolen mills the following spring and has since been associated with this factory, though not in a spiritual capacity.

The first ten years of the missionary's experience, therefore, may be summed

up in the spirit of his favorite motto. Having discharged his DUTY in the mission field at Provo, he permitted himself to become a seeker after PLEASURE for a space of ten months. Now DUTY was to be taken up again.

This brings the life of the missionary down to a time when all have watched its remarkable development.

And what a world of events have been crowded into these thirteen years! Reed Smoot not only became one of the leading business men and financiers of the great State of Utah, but he became an apostle of the Church of Jesus Christ of Latter-day Saints!

He also became a Senator of the United States—one of the first counselors of the Nation!

Greatest of these honors came within the present century. It was a meteoric flight. Such a thing has made men, long to conquer entire nations and destroy vast armies. Reed Smoot's longings had not been so extensive. He has thus far confined himself to the control of a State, the destruction of the Dem-

ocratic party of Utah, and the upsetting of the domestic tranquility of his ecclesiastical associates.

Apostle Smoot has never been a self-seeker. His aim has always been a modest one. If the result of his aims has brought him rewards which he had not sought, the credit or the fault is chargeable to others, not to him.

"It can truly be said of Apostle Smoot," says his biographer, "that he has never sought preferment, either civil or ecclesiastical."

True it was reported that when the public demanded that he permit the use of his name for the United States Senate he gave his consent not reluctantly, but it must be remembered that a principle was involved in this matter. Only a few years before, certain persons who decline to "mind their own business," had forced from the House the gifted and honored Brigham H. Roberts. It, therefore, became the bounden duty of Apostle Smoot to yield to the importunities of his people and not only go to Washington as the representative of his church in the United States Senate, but to teach the objectors that his peo-

ple are not the kind that will be forever yielding to public clamor.

Some may insist that the quarrel between Apostle Smoot and Gov. Wells, because the Governor did not force his six friends in the Legislature to make the election unanimous, was an evidence that Apostle Smoot desired the Senatorship, but those who know how self-sacrificing Apostle Smoot has always been know that his sole and only purpose in this was to prove to the world that the people of Utah are unanimous and single-purposed when the interests of one of the vicegerents of God are involved!

Without desiring to cast an aspersion on Heber M. Wells the history of the life of Reed Smoot would not be complete unless it were pointed out that in this case Gov. Wells was entirely out of harmony with his quorum.

The same may be said of the interference of President Roosevelt. If the people of Utah had withdrawn from their purpose to honor Apostle Smoot with the Senatorship, simply because President Roosevelt suggested it, this act would have been construed as a case of faintheartedness. Reed Smoot cannot have it said of him that he would advise his people, in such circumstances, to withdraw from a position because of possible harm to them. He is not that kind of a general.

Before concluding this sketch of the life of the first man of Utah, it is proper to point out a few things Reed Smoot has done to make himself famous.

1. He forced his election to the United States Senate when the people of the United States and the President were protesting against it. This may be said to be one of the rarest acts of personal courage ever witnessed in the civil life of the country. But no one can possibly think of this as an evidence that Reed Smoot has ever sought civil preferment.

2. His election gave him a distinct place in his country's history in this: he is the one Senator of the United States who is regarded as unfitted for a place in the United States Senate, because of lack of supreme loyalty to country. There have been others whose right to a seat has been challenged by a State because of fraud, but not another has been the object of a specific test by the people because of a general impression of disloyalty to the Nation's institutions. This, therefore, is a distinctive classification for Senator Smoot.

3. His election at once made of Utah the storm center for all who are enemies to the State both from a religious and from a business standpoint. It has disclosed such a state of affairs in the government of Utah, and called such minute attention to the interference of ecclesiastical leaders in commercial and school circles, that home-seekers pass by the State and investors look elsewhere. The agitation, just and unjust, has interrupted the growth of Utah and permitted other States of the West to reap the harvest of Utah's folly.

4. His election and his persistence in holding his seat has exiled four of his fellow apostles, either one of whom has served the church not more faithfully but with less rewards than has the contending Senator.

5. Reed Smoot's ambition to sit as a Senator in the national capitol has brought on the president of the church the greatest sorrow of his life. It has obliged a bigoted but sincere old man to take the witness stand and lay bare the most sacred secrets of his domestic life.

6. It has obliged President Smith to stand as the target of the caricaturists of all of the civilized countries, and to see his family made the butt of ridicule for all who delight in another's misfortunes.

7. It has led to the unfolding of the ceremonies held sacred by all sincere men and women who are supplicants

of the Mormon faith. It has led to disclosures that have pained every honest Mormon heart.

8. Patriarchs of the church have been held up to ridicule. Witnesses have been obliged to choose between the sin of perjury, as known to the civil law, and the crime of disclosing obligations and confidences believed by them to be the most sacred of secrets.

9. Reed Smoot's ambition has brought more suffering to his people than the work of every opponent of the church in the land.

10. Reed Smoot's ambition has become a frenzy, the like of which and the destructive force of which, was never equalled by the ambition of any man in the history of the Republic.

11. Reed Smoot, to be the boss of politics in Utah, has not only centered the fire of all opponents on his church, but he has piled proof on top of proof for the use of those who would checkmate him.

12. To prove he is a boss he secured the nomination of a practically unknown and inexperienced man to be the Executive of the State.

13. To prove he has political power he has contracted with a former bitter foe to himself and to his people, for the price of personal assistance, to make him a Senator of the United States, while former Gentile friends of the church—long-standing friends—were set aside as so many tin soldiers.

14. Reed Smoot's election was the cause of a greater national disturbance than anything of a civil character in a lifetime. His effort to secure a foothold at Washington has brought more annoyances to the President of the United States and to members of Congress than anything before it. It has already cost the country a great fortune, \$100,000 will hardly cover the cost of the investigation.

Before Reed Smoot was elected the country was in a fair way to become reconciled to the belief that the Utah situation would be worked out satisfactorily by the people most interested. It was felt that while there are evils here, the leaders of the church had been given sufficient example of the temper of the people in the Roberts case to not do a thing that might again provoke an outburst.

But the country had not heard from Reed Smoot. Through his election all the old animosities were aroused. They are kept alive by his brazen effrontery.

Reed Smoot never seems to see the propriety side of the question. With bludgeon tenacity he holds onto the prize while he sees his people made the scapegoats for all things the opponents of the church regard as hateful.

He holds before himself the Mormon church; and he stands behind Mormon leaders and sees them pelted and mutilated while, with inexpressible cunning, he escapes the more vigorous attack.

With almost grieffulness he cries to the country, "They never touched me!" His friends boast that he grows fat in spite of the disclosures of the inquiry!

Reed Smoot's biographer says he is one of "the heroes and heroines of a higher type—who have been and are willing to sacrifice fortune and life for the sake of their religion."

What has Reed Smoot sacrificed? Has he not in fact been the sacrificer? What has Reed Smoot done and what is he now doing, that is not immeasurably hurtful to his church and to his people?

Has he not evaded arduous missionary duties? His biographer says so.

Has he not been a wrecker from the time his ambitions were first known?

Is he not now pursuing a path that is strewn with the shattered fortunes of others and with the sorrowing faces of the people who have so blindly served him?

Honor bright, Mormons of Utah, is this sketch not a true one?

Does Reed Smoot's record please you? Has the purpose of Smoot to be a leader in politics been worth the cost to you?

Church Appointments.

First Unitarian Society.
Unitarian society, services at 11 a. m. and 7:30 p. m. Sunday-school at 10 a. m. and 7:30 p. m. Subject, "The Bible and the Church." Each Wednesday at 8 o'clock a meeting is held to discuss the Bible and the Church. Free reading room open daily from 10 a. m. to 5 p. m. at 100 South Street, building, 188 Main street. Take elevator.

Scientist.
First Church of Christ, Scientist, 235 East Third South—Sunday-school at 9:45 a. m. Church service at 11 a. m. subject, "Science." Each Wednesday at 8 o'clock a meeting is held to discuss the testimonies of healing of the sick and the blind. Free reading room open daily from 10 a. m. to 5 p. m. at 100 South Street, building, 188 Main street. Take elevator.

Christian.
Central Christian church, corner Third and Fourth South. (Take Fourth street car.) Dr. T. W. Pinkerton, pastor. Morning service 11 o'clock; evening service 7:30. Bible school, 12:15. Prayer service Wednesday at 8 o'clock.

Episcopal.
St. Paul's church, Main and Fourth streets. Rev. Charles E. Perkins, pastor. Sunday services: 8 a. m., morning prayer; 10 a. m., morning prayer; 11 a. m., morning prayer; 7:30 p. m., evening prayer and sermon. Visitors are cordially welcome.

holy communion; 9:45 a. m., Sunday-school; 11 a. m., litany; ante-communion and sermon, "Summary of Christian Life and Conduct." 4 p. m., communions. "Power" in the evening. "The Spirit of the Advent Messenger." The public is cordially invited to the services.

Congregational.
First Congregational—Public services at 11 o'clock. Sermon by the pastor, Rev. E. L. Goshen. Sunday-school at 12:30. Young People's meeting at 6 o'clock. Public cordially invited to all services.

Methodist.
Liberty Park M. E. church, corner Eighth East and Ninth South. S. A. Wanless, pastor—Preaching 11 a. m. and 7:30 p. m. Subject in the morning, "Power." In the evening, "The Spirit of the Advent Messenger." Sunday-school, 10 a. m.; Junior League, 3:30 p. m.; Epworth League, 7 p. m.; prayer meeting Wednesday evening, 7:30.

Lutheran.
Swedish Lutheran church, corner Second South and Fourth East—Sunday-school at

10 a. m. Sermon by H. Hansen at 11 a. m. Evening sermon and communion at 8 p. m. Sermon by the pastor. Vocal solo by L. O. Shugren, accompanied by Mrs. J. A. Johnson.

Baptist.
East Side Baptist church, corner Third and Seventh East—Preaching at 11 a. m. and 7:30 p. m. Sunday-school at 12:30. Young People's C. E. at 6:30. Rev. Bruce Kinney will preach both morning and evening.

First Baptist church, Second South and Second West; the Rev. D. A. Brown, pastor—Preaching at 11 a. m. and 7:30 p. m. Sunday-school at 12:30. F. J. Lucas, superintendent; B. Y. P. U. at 6:30. Leader, Jacob Dodgson, subject, "Whatever He Would Like to Have Me Do." Wednesday evening service at 7:30 o'clock. A welcome to all.

Rio Grande Mission chapel, Second South, between Ninth and Tenth West—Sunday-school at 10 a. m. George Paul, superintendent.

Burlington Mission chapel, corner Indiana avenue and Navajo street—Sunday-school at 3:30 p. m. Henry Jacobs, superintendent. Friday evening service at 7:30.

Music Note.
Miss Helen Hartley will play the violin solo at the First Presbyterian church at the morning service, Prof. Skelton being ill.

English Lutheran.
English Lutheran church, 336 South Fourth East street, Rev. H. A. Hanson, pastor. Preaching services 11 a. m.; Sun-

day-school 10 a. m.; Young People's society of Christian Endeavor 6:30 p. m. Subject: "Whatever He Would Like to Have Me Do." C. R. Strook, leader.

Postoffice Prepares for Holidays.
During the holiday rush at the postoffice, which is now on in earnest, the registry department will be open until 9 o'clock each night. Patrons will also be able to obtain stamps at the general delivery window until the same hour, the latter rule being in force permanently.

The demand for money orders just now is tremendous, and many complaints have been heard because the money order department closes at 5 o'clock. Postmaster Thomas says there is no reason why there should be a complaint in this direction, as money orders can be obtained at any of the sub-stations in the city, and most of these are open until late at night.

One of the uptown stations is in the District News bookstore, the other in Mathie's drug store on South Main street, and both these stores, especially during the holidays, will be open until nearly midnight.

Three additional clerks have been appointed to assist in the postoffice during the holiday rush, their duties having begun on December 15.

Delinquent Tax
List a Disgrace

Property Owners Find It Cheaper to Stand Penalty Than to Pay.

"Salt Lake's delinquent tax list, covering as it does fourteen closely printed pages of a newspaper, is a disgrace to the city," said a prominent real estate man yesterday. "Residents of other States who see it have a right to assume that we are a city of bankrupts. The list of property advertised for sale is big enough for New York city, when, as a matter of fact the taxes should be as closely collected here as in any place in the country."

"What is the trouble? Why, it simply let an adequate penalty is not attached for the non-payment of taxes. The list includes much of the best property in the city, and for the very good reason that if a man has money at interest and a considerable amount of taxes to pay it is cheaper for him to let the county advertise them than it is to pay them before they become delinquent. The revenue law of the State should be amended so as to provide, first, for the payment of taxes in two installments, and second, for a penalty which would induce the prompt payment of taxes. The result would be a greatly reduced delinquent list and more money collected by the counties. There

is no excuse for piling up a lot of money in the treasury at a certain time of the year, when it is not needed for public purposes. One-half of it would much better remain in the hands of the people until such time as it is needed, and the payment of taxes would thereby be made easier.

"As it is now the penalty for having your property advertised is only twenty-five cents for each description, and even if the property is sold there is only \$2.50 additional charges to redeem. That amounts to very little to the man who has several hundred dollars of taxes to pay, especially if money is a little close at the time. In case of real hard times there would be virtually no taxes paid at all. The interest penalty after property has been sold for taxes is 1 per cent a month, but that is not an unusual rate in panicky times. And under the present arrangement a tax deed is a very unimportant lien against property."

County Treasurer W. O. Carbis is also of the opinion that Utah's revenue laws need revising, although he does not agree wholly with the real estate man quoted. He does not believe that there would be any special advantage in the installment plan of collecting taxes, and he believes that there should be an amendment for the prompt payment of taxes as well as a greater penalty for their non-payment.

"There should be a discount for the payment of taxes up to a certain time," said Mr. Carbis, "and then a penalty in addition to the advertising charge. But the installment plan would almost double the expenses of collecting, with, in my opinion, no important recompense. The situation is not so bad as it appears, however. A large part of the delinquent list is made up of taxes on personal property exclusively. Our law exempts nothing and as a result many of the assessors get property on the books the taxes on which can never be

collected. But our tax collections are coming in very well this year, slightly better than for some years past."

A CIVIL WAR CAPTAIN

Talks to the Point.

"Until about two years ago I had had piles for about thirty years, at times bleeding and very painful. I got a fifty-cent box of Pyramid Pile Cure at the drug store, and used it and was entirely cured; got another box in case I needed it, and as the piles did not return in six months I gave the remedy to a friend of mine who wanted the doctor to operate to cure him. My friend said he would use the 'pyramids' but he knew they would do him no good, but they cured him of piles of twenty-five years' standing. I am free from piles today, and have been since using Pyramid Pile Cure. I was Captain in the Civil War." James Adams, Soldiers' Home, Cal.

The majority of people labor under the impression that an operation is necessary in severe cases of piles, or hemorrhoids, and are very skeptical regarding the removal of any medicinal compound. Testimony like the above should certainly have a tendency to dispel this impression, although it is odd that such a fallacy should prevail, and still more odd that so many people should think an operation effects a permanent cure, when the contrary is more often the case. We advise sufferers from this painful complaint to buy a fifty-cent package of Pyramid Pile Cure at any drug store and try it tonight.

Those interested can not be too strongly urged to write Pyramid Drug Co., Marshall, Mich., for their little book describing the causes and cure of Piles, as it contains valuable information, and is sent free for the asking.